

A

REVIEW

OF THE

Affairs of FRANCE:

Purg'd from the Errors and Partiality of *New-Writers* and
Petty-Statesmen, of all Sides.

Tuesday, October 31. 1704.

THE poor Protestants in *Hungary*, when Count Teckely took Arms, were something, in my Opinion, like the Disciples of our Saviour, who thought he was come to restore the Temporal Kingdom to *Israel*: The Innocent People had been Insulted, and ill Treated by the *Germans*, but especially by the Priests; who always taking Care to misrepresent them to the Emperor, as the Principals in the Discontents and Disturbances of the *Hungarians*; took Care, also that whatever Breaches happen'd between the *Hungarians* and the *Germans*, were upon all occasions, plac'd to the account of the Protestants: Upon these Suggestions, the Priests, like *Satan* in the Case of *Job*, got the Power of them, and had them committed, as it were, to their Discretion, with a *Behold! He is in thy bands*.

Nor did the Emperor in this Case, imitate the Merciful part of the Almighty's Commission to *Satan*, in the Case of *Job*, but save his Life; for these poor Miserables were deliver'd over, without any Restriction, to the Soldiers, and to the Priests; the first it may be suppos'd, had little Compassion for their Goods, the latter had less for their Lives and Posterity; and in the Prosecution of this Latitude, their Churches were seiz'd, their Schools dissolv'd, their Estates and Honours sequestred, their Persons imprisoned, and drag'd to Publick Executions; all manner of Injuries and Oppressions practised

upon the People, and all sorts of Cruelties upon their Ministers, 200 of which we find at one time in the Spanish Galleys, coupled with *Turks*, *Moors*, and *Malefactors*, and Condemn'd to the Miseries of the Oar, a Martyrdom, if I may be allow'd to be Judge, much worse, and more intolerable than the severest Tortures of a *Diocelesian* Persecution.

Yet under all these Extremities, the horror of which I cannot pretend to describe by words, nor can the 24 Letters, be capable of such a Position, as to Convey true and proportion'd Idea's of their Sufferings, to the Mind; yet I say, under all these Extremities, the Protestants of *Hungary* never offer'd to take Arms, or to rise in their own Defence; never Oppos'd Force to Violence, or Defended the Just and Native Right they had, as Men and Christians, to the Freedom and Independency of Conscience; but Patiently, and with a Passive Fortitude, unexampled in these latter Ages of the World, submitted their Necks to the Yoke of Persecution, and became Martyrs to their Cause, cheerfully Suffering all the Indignities, Tortures and Distresses, that a Cruel Ecclesiastick Tyranny, which is always the worst, could Invent.

Not that it was not Lawful for them to have, by Force, repell'd such unjust Oppressions; and that Murther, Tyranny and Injustice, may not be withstood by the Innocent Oppres'd People, whenever they find all Peaceable, Legal

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Methods, ineffectual to Secure their Civil, or Religious Right — This is a Doctrine so rooted in the Laws of Nature, so confirm'd from Heaven, and so constantly Practised by all People, and Nations in the World, of what Religion or Profession soever; that to Oppose it, must be to extinguish Reason, obliterate Nature, contradict the Practice of Immemorial Custom, and give up the Power God has intrusted every Man with, to defend the Blessings bestow'd, and which it must be as Lawful to Maintain as Enjoy.

But as to the Present Case, I say, however Lawful it was, for the oppreis'd Protestants of *Hungaria*, to have Defended their Natural Rights; yet were it want of Power or Opportunity, of Probable Means, or what else was the Reason; it is plain they did not flie to the last Remedy, or take Arms, till the other part of the Nation, the Nobility and Gentry, whose Patience was les, tho' their Sufferings were not so great, broke out into Rebellion, as they call it, on account of their Civil and National Rights.

Nor can I be prevail'd upon to say, that even these had not a just Pretence to defend their Hereditary Rights, their Laws, Lands, Possessions and Honours, against all manner of illegal Violence; tho' at the same time I must own my self of Opinion, That the Oppressions they felt, were occasion'd very much by a want of Temper, and Consideration on both sides: The Emperor too eager to impose Garrisons of *Germans*, and to Fortify their Towns, and keep the Possession of them in the hands of Foreigners: The *Hungarians* too Tenacious of Liberty, in denying Quarters to the Auxiliar *German* Troops; who, according to the Emperor's Oath of Defending the Country against the Turks, and which, with the Native Troops, was own'd impossible, he was forc'd to bring among them the *German* Soldiers, too Lentious and apt to Plunder, Spoil, and Insult them: The *Hungarians* Hot, Fiery, Revengeful, and to the last degree, Cruel and Barbarous, when they thought fit to fall upon the *Germans*. Thus mutual Extreams increas'd the mutual Aversion; and the Emperor resolv'd to maintain the Possession of the Country, perhaps drove him to those Infringements of Right, which gave Legal and proper Title to the *Hungarians*, to take Arms in General, for the Defence of undoubted Property.

How Bleſſ'd! how Wise! how in all things, Age and Circumstances, Beneficial both to Prince and People, is the Sublime Quality of *Moderation*? 'Tis born of Heaven; 'tis the Fa-

ther and Fountain of Human Prudence; 'tis the Character of Wise Men; the Healer of National, and all Personal Breaches; the Saver of Nations; the Restorer of Peace; the Preserver of Justice. 'Tis the Essence of all manner of Politicks; 'tis the Beauty of Princes, the *Wifdom* of Statesmen; the Happiness of Subjects; the Safety of Families: 'Tis the Honour of the Man, the Distinction of the Gentleman, and the Glory of the Christian; 'tis the Pledge of Divine Fa-vour, and the best Temporal Blessing of the World.

What Ruin has the want of it been to Mankind? The Defect has all the black Characters that can attend a Publick or Private Milchier; where it happens in Princes, they become Tyrants, Murtherers, Persecutors and Oppressors; if it falls upon Statesmen and Publick Ministers, they become Thieves, Robbers, and Insulters of Mankind; it makes the Clergy of any sort, leave the Peaceable, Gentle, Easy-to-be-Entreated Example, of their *Meek* and *Lowly* Lord and Master, and become Bloodhounds, Ecclesiastical Devils, the Contiouders of Religion, and Disturbers of the World; if the Military Men Men want it, they turn Beautesus, Firebands, and Swarms of *Louists*, to devour God's Creation, and lay wast the Earth. If it be wanting in Subjects, they become turbulent, and disorderly Rebels, to the Destruction of Government it self, and the Breach of Common Order in the World; in civil Societies it breaks the Sacred Band of Laws, perverts Justice, and overturns Constitutions,

If it falls in a Court, it breaks Councils, betrays Secrets, supplants Great Ones, suppresses Small, reproaches the Virtuous, and ruins wise Men; it runs the Wicked into all manner of fatal Extreams, makes all good Men wicked, wise Men Fools, and Fools mad.

If ever it should, as God forbid, affect Parliaments and National Councils, no Tongue, no Pen can describe the fatal Effects.

It will confound Councils, embroil Friends, divide 500 Men into 500 Parties, bring Abortion, Confusion, and Distraction, upon every Proposal; it will disappoint Princes, betray Confederates, protract Wars, and make the Physicians of a Country become the Nations Plagues: It would fix instead of cure, National Diseases, encrease instead of redress Grievances; it would clash Interests, ruine Religion, betray Property, blast Peace, and turn a National Representative into a Milion of Devils.

Shall I say the *Hungarian Troubles* were the Fruit of this abhor'd Negative? I might with equal Justice and all manner of Truth, say, that all the Confusions, all the Oppressions, Persecutions, and National Mischiefs in the World, owe their Birth to the Want of this Healing, Heavenly Temper of Moderation; and the Scri-

pture is most universally confirm'd, That where there is Strife and Contention, there is every evil Work.

What Characters the Agents of immoderate Principles merit, the Story of the *Hungarians* will lead us to consider at large; and perhaps more at large than is expected.

ADVICE from the Scandal. CLUB.

THE Society having publish'd their *Supplement*, to the Account of their Proceedings for the last Month, receiv'd the following Epistle.

Scandalous Gentlemen,

In your Monthly Supplement, as you call it, I find a most Impudent, Scandalous, Abusive Account, of a Recorder of a certain City; who, as you say, bound over a Justice of the Peace, to the Quarter Sessions.

If you are not abash'd, to vent such an Impudent Forgery to the World, and stand in it; I expect in your next Review, the Story Repeated, if you are not afraid to do it, with a Recantation, and Acknowledgment; which I shall accept as Satisfaction, or else G——d D——mine, I will Cut your Author's Ears off.

Also I expect you should give, the World an Account of the Place, where you pretend this thing was done, and not blind the World, with a Sham Story; when you are afraid to tell where, and who the Man is; for I am the Justice of Peace you have abus'd.

The Society having consider'd Seriously of this Matter, Declare themselves very unwilling to do any thing, to have their Author lose his Ears; and yet more unwilling, to be Charg'd with Forgery and Falsity, Crimes they Challenge all Mankind to fix upon them or their Author.

Wherefore, since his Worship is so willing to rake in the Sink of his own Conduct, they have thought fit humbly to desire him to Answer the following Questions.

1. Who he means by the Great *I.* in his Letter, I expect, I shall accept, I will Cut off your Author's Ears, I am the Justice, &c.

2. When his Worship has sent his Name, they promise to tell both him and the World whether he is the Man or no, in as plain English as he can expect.

But as they verily believe, he scorns to humble himself so far as to give us his Name; the Society Resolv'd,

1. It seems plain to them, the Story must be True; or else, how should his Worship know himself by the Character, his Name and Place of Abode being conceal'd?

2. If this be not the real Gentleman design'd, then they begin to doubt the Coat fits more Justices than one; they being very well assur'd of one, and the Author of this Letter putting in for another..

3. As to Reprinting the Story, 'tis a thing very preposterous in Books, to have one Story told twice; but since they are Challeng'd on the Pain of Daftardy, to tell it again, they choose to be Charg'd with a vain Repetition, rather than pass for Cowards; and if the Gentleman makes himself more Publick by it, than they in kindness to him design'd, he must thank himself.

4. As to Satisfaction, Recantation, and the like, the Author being to Answer for that, says, no Man shall be willinger to own and acknowledge any Mistake, or Affront, than himself; and is very careful to put nothing upon Mankind that should deserve it; but all the Satisfaction he is able to make in this Case is This, That every Article of the Fact is Litterally, Expressly, and Positively True; and he wonders his Worship should put him upon the Proof of Fact, when every Boy of 10 Years Old, near a Town call'd Colechester, can tell it as well as he.

5. For reprinting the Story, they doubt 'tis some-body presses that, in order farther to affront him; but since the penalty is declar'd, he gives his Worship Notice, that he will beg the Reader's Pardon, and reprint it in the very next Review; and as for his Ears, he is as willing to have them cut off by a swearing Justice, as by any Body. And when his Hands can't defend them, he consents to part with them.

For

A Gentleman, who sent the Society a Letter mark'd *W. B.* concerning the Address of *Chester*, is desired to leave the *Gazette* in which the Paragraph he mentions is to be found, at Mr. *Matthews's*; since in those *Gazettes*, we have seen, it is not as he expresses it.

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